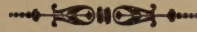


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The HISTORICAL BULLETIN

A Catholic Quarterly for Teachers and Students of History



NOVEMBER, 1937

VOL. XVI

No. 1

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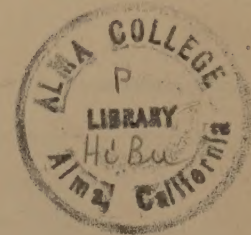
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Nepotism Turned a Blessing

Peter M. Dunne

University of San Francisco

CARDINAL GIAN ANGELO DE' MEDICI (no relative of the famous Florentines) was elected pope on Christmas night, 1559, after a conclave that had endured through shift and intrigue for three months and a half. Medici succeeded a pontiff whose tenure of the supreme dignity had been seriously injured by the weakness, one might almost say necessity, of nepotism. The fiery and ill-balanced Neapolitan, the Carafa Pope, Paul IV (who belonged to the party of reform), had poured out riches and honors, political and ecclesiastical, upon his worthless nephews. Giovanni Carafa (himself no honorer of women), who had stabbed to death the supposed lover of his wife and had had her strangled though she was with child, was among other things made Duke of Paliano; Cardinal Alfonso Carafa was appointed president of the Apostolic Camera, while upon Carlo, arrogant and vicious scapegrace, fell the supreme dignity of Secretary of State. This Carlo, also made cardinal, was responsible for some of the great calamities of the reign of Paul IV and for many of its scandals. Too late did the indulgent pontiff discover the mistake of his misplaced trust! In the following reign these three Carafa nephews were tried, found guilty and executed for their crimes.

Nepotism is a recurrent word not unjustly applied to many of the Roman Pontiffs during the decadent decades of the later Middle Ages. To pick out at random, Gregory XI (1370-1378), last of the popes at Avignon, saddened the heart of Catherine of Siena by raising to the highest ecclesiastical dignities unworthy and sometimes even vicious relatives; it was because the first Borgia pope, Calixtus III (1455-1458), made cardinals of his two nephews that the Church later suffered the

disgrace of Pope Alexander VI (1492-1503). The reign of Sixtus IV (1471-1484) began the so-called secularization of the papacy. His numerous nephews, created cardinals, the Riario brothers and the Della Roveres, stained and corrupted his administration, kindly old man though he was, and scandalized even the Rome of the Renaissance. So it was that nepotism contributed not a little to that sharp decline in the spiritual morale of the Church which marked the closing years of the Quattrocento. Innocent VIII (1484-1492) favored his natural, and Paul III (1534-1549) his legitimate children, born to each before his elevation to the supreme dignity.

And now at the beginning of 1560 mounts the throne of the Fisherman the astute and experienced Lombard, the Medici Pius IV. He was sixty, an able man of long experience in affairs. Unlike the rigid Carafa, Pius had been inclined to worldliness, did not belong to the party of reform, and, before his assumption of major orders, had not been free from moral lapses. Three children born to him attested his weakness. And, himself one of eight children, he enjoyed numerous nephews to whom were added numerous cousins. Upon the elevation of their uncle and kinsman these all came trooping into Rome seeking and expecting preferment—the Serbelloni, the Hohenems, the Borromei. Neither were they to be disappointed, and it appeared as if the new reign might be a repetition of that of the Della Rovere, Sixtus IV, or of Paul IV, the Carafa. Pius favored the Borromei, sons of his sister, even to the jealousy of the others, especially of the Hohenems. The youthful head of the house of Borromeo, Federigo, was appointed at twenty-five Captain-General of the Church, and was presented with a marshal's baton which carried a monthly pension

of 1000 ducats, while Philip II of Spain was preparing to raise him to the dignity of Marquis of Oria. The Borromei would thus rival the Farnese and the Florentine Medici.

Federigo's younger brother was Carlo Borromeo. He too came down from Lombardy to Rome to share the honors of the family, but he came at the definite invitation of his uncle. Upon this boy of twenty-one Pope Pius conferred not only the highest dignities, but placed the heaviest responsibilities. Created cardinal together with his cousin, Antonio Serbelloni, he was soon appointed Secretary of State, made Cardinal-Archbishop of Milan, and later placed at the head of several of the most important papal commissions. His income, derived partly from his family estates, partly from his ecclesiastical offices and dignities, soon amounted to 48,000 a year.

Such beginnings did not seem promising. The members of the papal curia as well as the diplomatic corps were at first little pleased with the young nephew. Endowed by nature with neither good looks nor prepossessing mien, his personality seemed unattractive. He halted in his speech and was extremely reticent and retiring; a man of slight parts, thought the courtiers. The great clerical vice too of the Renaissance, worldliness, might soon get hold of the young cardinal. He exerted himself to promote the social climb of his sisters; his household consisted of a hundred and fifty servants clad all in black velvet and he was exceedingly fond of the chase, indulging himself therein to the point of exciting criticism. Indeed, the youthful Borromeo might well yield, like many before him, to the soft seductions of riches, honors and pleasures. Nevertheless, this young man was soon to astonish Rome and the world by his ability, the strength of his character, his capacity for work, and above all by the mounting sanctity of his life. This ascent did not cease until he had reached the gilded pinnacles of virtue, and had taken his place upon the altar of the saints.

A deeply rooted piety was a quality of this boy not at first noticed by the casual observer. His early youth and his university days at Pavia had attested the solidity of his virtue. He passed these student years unstained, while his ability was demonstrated in the manner he managed, while at the university, his household of many servants. Promoted now to the highest offices he soon began to attract attention and to gain prestige. His energy of character led him to throw himself into the labors of the secretariat with the full ardors of youth, and, though not quick, his thoroughness in every detail made him an exceedingly successful administrator. All the diplomatic correspondence of this busy court passed through his hands and he was fortunate when he could squeeze in five or six hours sleep a night. His servants worried for his health and he admitted in one of his letters the "constant strain," but he said that he kept well.

Something now happened which put a goad in Carlo Borromeo for the acquisition of finer virtue. His elder brother, Federigo, the Captain-General, married to the daughter of the Duke of Urbino, was head of the house of Borromeo and the hope of its vaulting ambitions. Soon he would be created marquis by the King of Spain. Alas for the filmy garment of human aspirations! At the

end of 1562 fever in eight days swept away the head of this family and the hope of this ambitious house. The younger brother Carlo beheld in the gold-embroidered pall which covered the bier, resting in state under a gilded canopy, a symbol of the splendid downfall of his clan. And while it was thought by many that the cardinal would quit the clerical state to assume the responsibilities of the family, he had become convinced of the ephemeral quality of this nether glory. He did not quit the clerical state; he did just the opposite. He now pressed that ascent which took him to the summits of sanctity.

Named cardinal-priest at the consistory of June 4, 1563, a tacit command for his ordination to the priesthood, Borromeo immediately took holy orders, while he went through the spiritual exercises of Ignatius Loyola under the direction of the Jesuit, Father Ribera. These exercises, as is their wont, impressed the young man profoundly, and from this time commences an increasing severity of life. He began to scourge himself with knotted cords and to wear iron pointed chains. His chamberlain, once discovering the key to a secret cabinet, came upon these instruments of penance stained with blood. Borromeo became so devoted to the intensity of his work that he denied himself even the distraction of a walk, and began to fast on bread and water once a week. In obedience to the recent decrees of the Council of Trent, and in spite of his stuttering speech he took upon himself the labor of preaching. He reduced his household, dismissing and otherwise providing for eighty servants. The rest he forbade to be clothed in velvet, silk or satin. He even thought of resigning the secretariat of state, but the Bishop of Braga dissuaded him.

Rome was astonished at the change, but the cardinal's uncle, the pope, with many of the papal court, was not at all pleased with what he considered these excesses, and the pontiff began to cool in his friendship for the Jesuits. Borromeo's spiritual director, Ribera, and the Jesuit general, Lainez, were forbidden access to the secretary of state. Father Polanco, secretary of the Jesuits, felt obliged to write to Spain denying the responsibility of the order for these penances of Borromeo and hinting that they were excessive. Amenable to the behests of his uncle in all else, the cardinal refused to allow the pope to influence any change in the details of his private life.

All of this development of Carlo Borromeo is of vast historic significance. In December, 1563, the Council of Trent successfully closed its sessions after convening intermittently and in spite of gigantic difficulties since 1545 when it was first convoked by Paul III. It is to the enormous credit of Pope Pius IV that his courage, energy and ability succeeded in surmounting almost insuperable obstacles and in convoking early in 1562 these final sessions of Trent. Without this the movement of reform within the Church, the Counter-Reformation might never have become solidly organized; without this, an historical development of the greatest importance and of lasting influence would never have been quickened to energetic life. It was Trent that defined Catholic doctrine against the errors of Luther; that passed those disciplinary decrees without which "reform in head and members," demanded now for centuries, would never have been achieved.

And these decrees came in the nick of time! It was now a far cry back to 1517, when Martin Luther first began his revolt. The destructive flood of Protestantism was spreading from the north down over the south of Germany and was even beginning to overleap the barrier of the Alps and to rustle down its passes into the Catholic plains of Lombardy and of Venice. In the meantime, the chief thing, that which would have stopped the flood, reform from within, still hung fire.

But what good decrees if they are not applied; and when applied, where first, if not at the core and kernel of the Faith? But how applied here unless the pope and his court set the example? And thus it is of history that Carlo Borromeo stands, vastly important, at the head of a reform of the Catholic Church, now for long relaxed in its discipline and corrupted in its administration. Not his strong and manly nature only, nor his priesthood, nor the exercises of Loyola, but also the decrees of the Council of Trent gave a spur to Borromeo toward a

saintly life. He felt it his solemn duty to apply the decrees of Trent and as papal secretary to give the example that would be demanded of the rest of the clergy. And he did!

The modifications of his own household in obedience to the decrees against luxury in ecclesiastics started a fashion which was soon imitated by others either from sincere motives or to impress the papal secretary from whom most honors and preferment flowed. Whereas formerly, in the garish days of the high Renaissance, a mien and port of state with a show of luxury and wealth were considered the avenue to preferment, now it was understood by ambassadors and by those seeking office or honor, that to gain the favor of the powerful Borromeo it was necessary to be, or at least to appear, pious. Wrote Soranzo, Venetian ambassador: "He gives everyone so splendid an example that it may indeed be said that he is in his own person the cause of more good at

(Turn to page fourteen)

Usury and the Just Price in the Middle Ages

Laurence K. Patterson

Woodstock College

THE Roman Law considered price entirely a matter of free contract. Paulus and Pomponius, the leading jurists of the second and third centuries, defend the principle that "in purchase and sale it is allowed to the contracting parties to try to over-reach one another." A similar doctrine is found in the code of Justinian. Diocletian attempted to protect vendors, at least in land sales, from extortion; but his edict made an exception to a recognized rule.

To this teaching the Church opposed the doctrine of "just price." St. Augustine seems to have first used the term. He cites the case of a valuable manuscript, whose worth is unknown to the owner. The purchaser should not benefit by the ignorance of the vendor, but should pay a "just price." St. Thomas Aquinas expounds the doctrine of the "just price" in his *Summa Theologica*, 2, 2, 77, 1. He teaches as follows: "If either the price exceeds the value of the object, or vice versa, the equality of justice is destroyed." Sir William Ashley (*Economic Organization of England*) writes: "It was a fundamental article in the moral teaching of the Church that for every article there was a 'just price.'"

In other words, price should never exceed value. But how is value determined. By the "higgling of the market?" By "free competition?" By the need of the purchaser? Not precisely; St. Thomas holds that "the just price is determined by the loss which the vendor incurs."

In the Middle Ages most articles were purchased directly from the actual maker. Middlemen were rare, and were regarded with suspicion. Hence the maker of a commodity was entitled to a "living wage," that is, to a "just price," covering the cost of material, with a return for his labor sufficient to enable him to live in frugal comfort. In modern terms, the medieval thinkers sought to base "just price" on the permanent cost of production. The medieval concept of value was thus "objective." As

a result, medieval economists strove to regulate prices in advance, rather than to rely upon "free competition" in an "open market." "Open markets" hardly existed. Society was predominantly agricultural, and most of the articles purchased were either foodstuffs for a relatively small town population, or luxuries. It was held that honest experts, that is, municipal officials or guildsmen, could fix the just price of goods offered for sale. St. Thomas admits that the "just price" may vary. Yet in normal conditions medieval prices were less fluctuating than modern. Gross over-production could not occur; crises and panics were unknown, since these are the results of commercial credit and the elaborate mechanism of modern capitalism.

St. Thomas thus appraises the lawfulness of trade.

There is another species of exchange, whose object is gain. Trade contains a certain unseemliness. Yet gain, which is the end of trade, does not invoke essentially any element of vice. There is nothing to hinder profit from being referred to an end necessary and honorable. Trade becomes lawful when one seeks gain, not as an end, but as the reward of his labor.

This is a rather lukewarm eulogy upon medieval "businessmen." St. Thomas holds that to trade primarily for profit leads to greed and extortion. The chief aim of the merchant should be the public weal. His profits should be moderate, and a fair return for his labor.

St. Thomas handles the burning question of usury in the section following that devoted to price (St. Th. 2, 2, 78). Some moderns assert that he and the Schoolmen condemned all "profit on investments," a charge which is simply false.

The standard definition of usury is contained in the famous canon of the Fifth Lateran Council held in 1515. "Usury is the attempt to draw profit and increment without labor, without cost, and without risk, from the use of a thing which does not fructify."

Hence four conditions were required by the Council.

1) The property loaned must be a "res consumptibilis"

pure and simple, e. g. wine. 2) The object loaned must not be wanted for the owner's use during the period of the loan, i. e. the lender must not suffer real loss through the loan. 3) The security must obviate risk. 4) The owner must not lose lawful gain through the loan. *When these four conditions exist, and interest is exacted, the sin of usury is committed.*

St. Thomas writes, "If the lender suffers no loss, then no extra charge should be exacted. No one may sell what is not his, though he may sell the loss he suffers." It is lawful to rent a house, but it is sinful to sell wine, and charge extra for the use of the wine.

What was the function of money in the Middle Ages? Was it a "breed of barren metal?" Did it represent "use value" rather than "market value?" On the answer depends the whole attitude of an economist towards interest, which may be legitimate, or mere extortion.

The Capitularies of Charlemagne prohibited interest on loans. In the twelfth Century the reviving study of Roman Law at Bologna turned attention to the topic. Accursius, following the Code of Justinian, pronounced that interest on all loans was legitimate. In 1179 Pope Alexander III declared that all manifest usurers were excommunicate. In 1274, the Council of Lyons threatened with censures those prelates and princes who sheltered usurers. In 1311, Pope Clement V declared null and void all civil legislation legalizing usury.

St. Thomas adopts the teaching of the Roman Law when he insists that "whoever lends money transfers the dominion of the money to the borrower." This is important, since it underlies the distinction between charging double, i. e. for dominion and use.

But St. Thomas carefully distinguishes a mere loan (or "mutuum") from the "contractus societatis."

He who entrusts his money to a merchant or manufacturer in the way of partnership does not renounce the dominion of the money. Hence when the merchant trades with it, he does so at the owner's risk. Therefore the owner may claim a share of the profits as from his own property.

Thus St. Thomas does not condemn the investment of capital in the hope of "dividends."

Even with regard to strict loans, St. Thomas admits the legitimacy of interest in certain cases. "The lender, without sin, may stipulate for compensation for his loss in being deprived of anything he ought to have; this is not to sell the use of the money, but to avoid loss." A case is given: "Peter lends money to John. He had intended to use this money in hiring hands to work his estate. Peter is entitled to compensation for his loss, on the principle of 'damnum emergens'."

St. Thomas, however, seems to reject the other famous title to interest on loans, "lucrum cessans." "The lender should not sell what he does not yet possess." But in the later Middle Ages "lucrum cessans" was increasingly defended and recognized as a legitimate title to interest. It was argued: Suppose Peter could invest his gold in a profitable partnership, but, nevertheless, lends it to his friend John. Is he not entitled to compensation? St. Thomas replies: The gain is something hypothetical and future. Peter cannot sell his "chance of gain" to John. But later Canonists did not accept this somewhat rigid doctrine.

The "poena conventionalis" was a penalty or fine imposed on the debtor for failure to pay on the appointed day. Many Canonists regarded this title as *per se* licit, but it was often used as a method of evading the prohibitions of the usury code.

Public opinion generally endorsed the ecclesiastical legislation against usury, at least until the sixteenth century. The anti-usury code did not hamper economic progress. In the Middle Ages, Europe was predominantly agricultural. The manor system gave little opportunity for legitimate speculation. As we have seen, the "contract of partnership" was allowed for merchants and craftsmen. Money was usually borrowed to meet some sudden emergency, e. g. to pay taxes or to go on a Crusade. As is obvious, the supply of ready money was small, and it was easily "cornered" by Jewish or Gentile usurers, who bled their victims white. Medieval society, at least before the Black Death, was economically "static." As to the effect of the anti-usury code upon licit trade, two distinguished non-Catholic historians, Ashley and Cunningham, have defended the legislation upon economic grounds. Merchants were not hindered from "adventuring" the capital of other men on a profit sharing basis. "Loans on the bottomry" (the "poenus nauticum" of Roman Law) were regarded as a licit mercantile adventure.

Ashley writes (*Economic History of England*, I, 258):

The prohibition against interest was not arbitrary, and did not hamper trade. No real hindrance was put in the way of material progress by these restrictions. . . . Any investment in which the owners of capital took a real risk was considered legitimate.

Loans by usurers to an impecunious lord or a thriftless Abbot were regarded as "barren," and rightly so. Ashley holds that the anti-usury laws really stimulated trade. "They turned disposable wealth from mere loans to the more profitable path of commercial adventure."

Cunningham (*Growth of British Industry and Commerce* I, 256ss) handles this whole question with splendid balance. Modern economists regard interest on loans as useful to society. Medieval thinkers regarded interest on loans as *per se* illicit, and as a diversion of wealth from lawful partnerships and "adventures" into a channel of illicit gain. The economic condition of the Middle Ages justified this view. The maxim "no risk, no (licit) gain" was grounded in medieval times. In the Middle Ages borrowers were usually "on the spot," and money lenders were harpies.

Cardinal Morton, Archbishop of Canterbury, speaking in Parliament early in the reign of Henry VII, aptly summed up the medieval viewpoint. He implores the King "to restrain the bastard and barren employment of money to usury, that it may be, as its natural use is, turned upon commerce and royal trading."

It is obvious that modern conditions have justified the taking of interest on loans. Money is now *per se* productive. Yet "veiled usury" is a secret curse in our modern economic system. The attitude of the medieval Church did not hamper legitimate trade and true economic progress. The Church struggled to prevent extortion and exploitation through the abuse of money lending. No truly legitimate enterprise was shackled or handicapped by the Church's legislation against usury during the Middle Ages.

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EDITORIALS

Statement Versus Fact

Spain's Tragedy has been for some months second-page news. Its first year belongs to history. For a course in historical criticism it would be hard to find a better specimen-piece than the nauseating propaganda emanating from the Red publicity bureaus and so avidly gulped down by the American public. We called attention to this a year ago. The point should be much clearer now. But objective clarity is often of less account than the subjective disposition to see. When the "Loyalists" told their absurd, contradictory and impossible tales, the uncritical American was eager and willing to be fooled. Now, that the fraud has been exploded, he is too weary to be interested. He has already turned his childish curiosity in the direction of other stories. A little reflection on this psychological, and certainly illogical, attitude would be worth a lot of theorizing on the pitfalls of the historian.

Not the least consoling feature of the whole sad business is the preposterous extent to which the propagandists have overreached themselves. It was easy enough to misuse language to fabricate paper victories. But when some one got the idea that figures might be added, the "Loyalists" and their friends were placed in the ridiculous position of having to explain what happened to the territory, "twice as large as Spain and Morocco combined," which their press agents captured during the past year. Toledo, they told the world, was captured sixteen times! The average number of conquests of important centers is slightly above this! Franco is supposed to have lost 2,600,000 men (mostly Italians!), while 13,400 of his airplanes were shot down! This Nationalist exposure of Loyalist exaggerations is itself exaggerated. But at least, aside from the amusement it offers, it serves to confirm the obvious truth that a fact is one thing and a statement another. The only certain conclusion that could be drawn from Madrid war bulletins was that certain words and phrases had been released by Madrid censors. A highly probable and nearly always safe conclusion was that the report did not correspond with reality. A whole mountain of Red propaganda awaits the critical analysis of the historian.

Historiography

The type of history writing peculiar to any particular period is a fairly good index to the mentality, the view of life, of that period. The recent vogue of economic interpretations is a case in point. Between low-brow materialist determinism and mere blindness to more human and spiritual values a whole generation of historians have hovered, betraying incidentally the by-bread-alone character of the age. On the other hand, the protagonists of religion and philosophy are reasserting an interest in the less material roots of civilization, indicating thus a reaction against the predominance of money, machinery and material well-being. Heartening, too, is the gradual turning of historians from satisfaction with the old fact-grubbing history to a search for deeper meanings beneath the surface. They may miss the real significance of past events and movements, but it is an advance in the right direction to recognize that there may be a meaning in them, and that we should want to know it.

The story of American historiography during three hundred years has been told in a recent book which is reviewed in this issue of the BULLETIN.* And there is sufficient variety and change in view points and methods to make an interesting study. Among the earlier New Englanders the author discerns in their "intense conviction of direct relationship with God" the reason why their history was "a testament of deeds done for the Lord's service." When, however, "the nation became proudly conscious of its unique place in the system of world governments and of its growing strength, a record of deeds done for the country's good became history—political history." Bancroft wrote his patriotic, and pardonably bombastic panegyric for a youthful and self-confident nation. Other interpretations were born of the party convictions of two leading schools, Hamiltonian or Jeffersonian. With the last quarter of the nineteenth century "the influence of Von Ranke became paramount and the German seminar was transplanted" to American universities. "Skilled amateurs with a broad humanistic culture continued to contribute the larger part of our his-

**History of American History*, by Michael Kraus. New York. 1937.

torical narratives," but the professional historians were about to take over the burden. It was the dawn of "Scientific history," but the champions of "objective" historical writing grouped themselves naturally into schools, Nationalist, Imperial, Frontier and Sectional. Moreover, while the new line of specialists repudiated "philosophy" and professed to be concerned only with "facts," "the dazzling generalizations of Comte and Buckle on the unfolding of civilization stirred imaginative Americans to seek clues to their own country's development. Darwin and Spencer stimulated the intellectual world in all [!] its phases, and American historical scholars quickly seized on so fruitful an insight into the theory of evolution."

Though the choicest fields of American history have been preempted and exploited, the student of today has a double advantage. Sources have been uncovered and a vast amount of material has been made readily available. But not less important, half-a-dozen philosophies, mostly inadequate or false, have been applied to clarify the past. It may be permitted to quote a suggestive paragraph from the *History of American History*:

It is an old adage that we should study the past to understand the present. But we should also study the present to understand why contemporary historians interpret the past as they do. Our conception of the past has been moulded by our historians whose personal tastes have chosen particular episodes around which to fashion their stories. Actually events do not live because of their occurrence; they live because writers have re-created them. Deeds themselves are short-lived, and the memory of them depends upon the skill of the narrator.

The great Alexander envied Achilles, who had his Homer. Many an American might envy Paul Revere, whose fame is largely the creation of Longfellow. We have little sympathy with chronic de-bunkers of men or their achievements. But the student of history, undergraduate, graduate or professional, has his opportunity wherever excessive enthusiasm (plus literary power) has unduly inflated a character. He has a greater opportunity when he discovers that a false view of life has colored or distorted the story of the past.

Historical Training

The American Historical Association report on historical scholarship in America* was reviewed in the BULLETIN in May, 1933. It represents the condensed wisdom of an elite group. The Findings of the Central Committee are based on the discussion in five Conferences of Agenda prepared by the Committee. These findings reveal the needs and opportunities of the historical profession in the various fields, Ancient, Medieval, Modern European and American, as the Committee saw them. But the report is intended to be something more than a mere record. It is a manual of action, full of helpful suggestions, particularly for graduate students and their directors. To the undergraduate and the general reader it may convey the realization that the historian's battle against ignorance and gullibility demands a training comparable to that of any other profession.

**Historical Scholarship in America: Needs and Opportunities*, (Report of Committee of A. H. A. on Planning of Research). Ray Long & Richard R. Smith, Inc. New York. 1932.

Picking here and there at random, we quote (without quotations marks) statements that happen to appeal to us at the moment: Historical method is supremely important. It is best studied in the medieval field, where a competent teacher can most easily cultivate critical-mindedness. The student of American history has the advantage of abundant available materials. For European history it is almost, though not quite, necessary to explore European archives. The historian must know the auxiliary sciences, palaeography, diplomatics, chronology, statistics and a few others. The work of the student will often require courses in philosophy, in literature, in the natural sciences even. (Economics, of course, and political science are practically indispensable.) Factual detail should never be stressed to the neglect of the larger concepts, thought currents, philosophy of history, and schools of historical interpretation. The connection between good thinking and good writing is obvious. A monograph which lacks organization, clarity, emphasis and coherence usually indicates that the writer has failed to perform the essential synthetic operations of classifying his materials, reasoning, forming conclusions and integrating the facts discovered. Stylistic requirements should be rigidly enforced in dissertations. The seminar provides the best training in method, in the finding, and filtering of facts, and the presentation of conclusions. The unfit should be excluded and the membership kept low. The seminar reports, however closely bound up with the individual student's specialty, should be such as to hold the interest of the whole group, and they should not be too long. The personality and technique of the student's adviser will be a strong influence. But the student should also look to the broadening of his outlook through contact with other professors, travelling when possible to other institutions to find them.

Unhistorical Christmas Greetings

Christianity is an historical religion, and the Catholic Church is an historical institution. But Christians who may or may not be historians, and historians who may or may not be Christians are likely to forget the fact that all history centers in Christ. *Opportune, importune*, something should be done to jolt the lethargy, clear the vision and right the perspective of learned and unlearned who miss so much of the meaning of humanity's past. The approach of Christmas presents an occasion for stimulating thought. The inevitable display of un-Christian, unhistorical Christmas cards will call for indignant but futile protest. Christmas is the anniversary of the first visible appearance of the Son of God Whose public life "has done more to regenerate and soften and civilize mankind than all the disquisitions of philosophers and all the exhortations of moralists." Somewhat arbitrarily, it may be, the actual date has been fixed to coincide with the old pagan festival of the *Sol Invictus*, but centuries of observance in Christian Europe impart to December 25th a sort of prescriptive right to remain what it has been, the Birthday of Jesus Christ. Yet many of our well meaning friends will betray a semi-pagan mentality in the "greetings" they send us. Goose-stepping with the mass

(Turn to page twenty)

Görres -- Battler for Liberty

R. Corrigan

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IN THE Summer of 1926 Catholic scholars from many nations assembled in Coblenz on the Rhine under the auspices of the Görresgesellschaft. We had come to honor the one hundred and fiftieth anniversary of the birth of Johann Joseph Görres. The central point around which the assembly moved was the home of Görres, which had been converted into a museum. But who was this Görres? Why had Catholic leaders come to his old home for inspiration?

Joseph Görres was a kind of universal genius: journalist, pamphleteer, teacher, philosopher, historian, whose intellectual interests embraced the whole realm of human knowledge, but who was at the same time and above all a man of action; a battler for truth against falsehood in any form; a fighter for freedom and the rights of the Church. His pen, it was said, was worth four army corps. Napoleon, faced with a coalition of four great powers, called him and his *Rheinische Merkur* a fifth, *cinquième puissance*. He "taught the Catholics of Germany to be proud of their faith." As a layman he defended the Pope and the Clergy at a time when the German Hierarchy was just rising from prostration. He was a writer, but a writer who was "greater than the best of his books."

Görres was born at Coblenz, January 25, 1776. He died at Munich seventy-two years later, on January 29, 1848. Between those two historic dates, between the American Declaration of Independence and the February Revolution, Europe lived stormy days; Germany was transformed and the Church saw one of her eternal resurrections after approaching, humanly speaking, near to the gates of death. It was a time when *Catholic Action* was imperative, but almost impossible. An élite group of laymen was at hand, but, had our definition of *Catholic Action* been proposed to them, they would have looked in vain for hierarchical direction and control. The great army of Christ had no Pius XI with his staff of alert and energetic bishops to plan its movements. But under the Spirit of God a re-vitalizing process was producing a new life which was to manifest itself in the laity.

The career of Görres presents a unity in variety that makes it a work of art. He was in turn Jacobin, Romanticist, German patriot and Catholic leader. But through all these changes he was consistently a hater of absolutism in State and Church, in the autocrat Napoleon as well as in the bureaucracy of Berlin. He could glow with enthusiasm for the French Revolution and its crusade for the "rights of man"; the same enthusiasm showed itself in his near-worship of the German Fatherland and its return to a glorious past, until disillusioned and disappointed he found the one stable and enduring object of devotion in the Church. But the young Görres, declaiming against the *Pfaffen* of the Old Regime, and the sixty-year-old champion of the persecuted bishop of Cologne are one and the same individual. The apparent shifting of his loves and his hates must not obscure his unchanging belief in Providence and the immortal destiny of the soul

nor his unflagging zeal for truth, justice and liberty. His impatience with sham and pretense, with hypocrisy and time-serving was part of a character that never swerved from what he thought was right. "He was always a minority." He never sought personal gain; he never weighed the odds against him. During fifty years he was, without knowing it, battling for his own soul while he thought only of the triumph of the successive causes he mistakingly espoused in the interest of others. During nearly a quarter of a century he applied his undiminished natural and acquired powers to the cause of God.

Typical of his character is the earliest childhood episode recorded by his biographers. A procession of school children costumed as angels wended its way through the streets of Coblenz. Young Joseph was St. Michael; a less fortunate boy was Lucifer. Like a flash the idea came to him that the biblical scene should be re-enacted, and he proceeded to attack the hapless Lucifer with his wooden sword. The impulse to deal heavy blows against evil never left him. As the child so the man. The youth, he was to write years later, may take legitimate pride in what he is able to do, not in mere good intentions.

There is an apparent discrepancy in the old "Jesuit" report that follows the name of thirteen-year-old Joseph, in the Fall of 1789: "*felicissimum ingenium, diligentia non satis congrua, progressus satis magnus, mores pueriles.*" But his lack of industry is amply explained by the fact that his talent enabled him to surpass his fellows without effort. But he was never an idler. A mere boy who, without knowing the world beyond the confines of his home town, could write a manual of geography and present it to the printer for publication, was not wasting his time.

This explosive youth left the *Gymnasium*, the only formal schooling he ever enjoyed, the victim of an education, colored and distorted by the rationalist *Aufklärung*. The seeds of Catholic belief had been planted, but had scarcely begun to sprout when all the energy of his soul was claimed by the utopias of the French Revolution. Even on the banks of the Rhine "it was joy in that dawn to be alive; to be young was very heaven." The dream of a new era filled the mind of a youth who revolted at the tyranny of German princes, selling their subjects like cattle for service in foreign armies, and who was disgusted with the corrupt luxury of the Emigrés swarming in Coblenz after 1792. Revolutionary France was the hope of humanity. Görres became an ardent Jacobin. He became definitely anti-clerical, though not irreligious.

Das rote Blatt was his first experiment in radical journalism. In it he declared eternal war on despots, on throne and altar. But revolutionary *Fraternité* brought oppression, and his optimism began to cool. In 1799 a mission to Paris, "a flower-bedecked quagmire," broke his last illusion. The loss of his faith in France weakened his faith in humanity, and Görres, the "Citizen of the World," turned to scientific studies. He was seriously interested in chemistry. But a new love drew him away,

as at an earlier date he had been drawn away from the study of medicine. Clemens Brentano, his life-long friend, introduced him to the rising Romanticism.

Contact with an older and more healthy Germany brought him nearer to a more vital and virile Catholicism. The well-nigh smothered seeds of belief in the supernatural began to sprout again. He envisaged a great destiny for the revived German nation. He learned to love the Middle Ages; but he did not lose himself in contemplation of the dead past. He launched into a new crusade for Progress, *Kultur*, Germany and Humanity. The means of revival were to be a toughening of the moral fiber of the nation and a quickening of its moral life. The Germans were a "chosen race, a priestly people"; they were the predestined representatives of Mankind. He would work for unity and freedom and self-conscious independence. But another illusion was doomed to fall before the tyranny of Prussia.

Meantime, in 1801, he had married the gifted and beautiful Catherine von Lassaulx to begin an enviable family life, which was so much admired by the numerous friends who called at the Görres home. Philosophy, literature, art and science filled his leisure moments. He taught physics at Coblenz until 1806, when he was called to spend two happy years at Heidelberg. Here the dominant Protestant element resented his frequent and fervid tributes to the Catholic Church and another disappointment was in store for him. But his reputation as a savant was increasing. He delved into mythology and oriental history. He wrote untiringly. And all the while the mighty Napoleon, his iron heel set hard upon a conquered Germany, was growing more conscious of the power of a relentless enemy.

In 1814 *der rheinische Merkur* gave his voice a wider range. In founding it he became the "creator of the modern political journal." It was the medium of his greatest influence in the cause of civil and political liberty. At this time he was also Superintendent of Instruction in the Rhineland. But when Napoleon was gone new enemies arose, and in 1816 the *Merkur* was suppressed. He turned his powerful pen to pamphleteering. But in 1819 he was forced to flee first to Freiburg, then to Strassburg. His disappointments were driving him nearer to Rome.

Alone in his exile at Strassburg, he turned again to study, but this time religion was to occupy his attention. Christianity had been for him a religion, one among many; he had been a syncretist and an admirer of the Reformation. Soon the Thirty Years War appeared for what it was, a great fratricidal struggle that had ruined Germany. The Church loomed before him as the divine champion of the supernatural against a fallen human nature. He saw in the Church the defender of freedom and a friend of the people, supra-national and in no way subject to the state. His idea of true liberty became clearer. It meant freedom from all arbitrary restraint, but above all it meant freedom to cling to God, to be bound to the only Absolute. He came under the influence of the saintly Libermann and of the Catholic revival in France, personified in Chateaubriand, de Maistre, and Lamennais. The Church was henceforth a living thing for Görres. He had written a book on St. Francis, the

Troubadour of God; a mission attended in 1825 marked the end of his long quest of unity, reality and the supernatural.

Even before his "conversion" was complete he had become an outstanding battler for Catholicism. He was now to enter upon his quarter of a century of leadership. For two years he edited the *Katholik*, raising its prestige and spreading its message of hope. He was then called to his sphere of greatest influence. Ludwig I was eager to make his new university in Munich the center of culture in Germany. Görres accepted the chair of History, and during twenty years of brilliant enthusiastic teaching aided mightily in the formation of a new generation of Catholics. He was the founder of the "Munich School," a Mecca for scholars from abroad, and numbering on its honor-roll giants like Döllinger, Phillips, Moy, Möhler, Sepp, Windischmann. He pleaded for a Christian view of history. A philosopher of history rather than a historian in the narrower sense, he soared above human events to survey them in a great unified whole as they appear under the eye of God. As an historian he was not perfect. How could he be? But the spirit and the elevation of thought that he put into the subject made his Munich sojourn, his "sixth or seventh life," as he called it, a bright chapter in the annals of *Catholic Action*.

His last days were clouded when Ludwig I, who had done so much for the Church in Germany and throughout the world, became infatuated with a Spanish dancer, Lola Montes. Görres saw one last human hope fade in disillusionment. He died a Christian death on the 25th of January, 1848. We wonder that his pessimism was not more bitter as his prophetic eye looked forward to darker days in store for the nations.

Görres spoke in pictures, he wrote in pictures. Critics have remarked how his tempestuous, volcanic imagination colors his thought. His best known work, still of value despite its defects in historical method, is *die Mystik*, in which he explores hidden worlds for an antidote to naturalism and rationalism. His writings of permanent value have been gathered by his daughter into six volumes, to which were added three further volumes of letters. The man himself is more admirable than anything he did. He spent himself in the cause of truth and liberty. Error clouded his vision and he made mistakes, but his conscience was always clear. Though his interests were world-embracing, he will be remembered as the journalist who popularized half-a-dozen publications. But his greatest single achievement is bound up with the fortunes of a small book, his *Athanasius*.

"Athanasius," the hero of this booklet of one-hundred-and-fifty-four pages, was the Archbishop of Cologne, Clemens August von Droste-Vischering. Later historians have toned down the picture drawn by the pen of Görres. But the fact remains that the bishop's silent refusal, in 1837, to yield to the Prussian government in the affair of mixed marriages and of Hermesian philosophy provoked a storm that marked a turning-point and a new start for German Catholicism. By subtlety and by violence the government tried to coerce the bishop. He was a pious man, in no way noted for militant initiative. But Rome had spoken, and to answer every argument or threat

he merely pointed to the papal Brief. Then the government committed the tactical blunder of arresting him and throwing him into prison. Even listless Catholics were aroused, and the affair ended in a defeat for Absolutism and a stiffening of Catholic morale. But the man, who more than any other was responsible for the victory, was Joseph Görres. To quote Georges Goyau, "he roared like a lion" and the echo resounded round the world.

Today, a hundred years after the event, the *Athanasius* makes inspiring reading. It sums up all that Görres stood for. If it caused offense, he wrote, the offense would be in its factual content not in its form. He would defend a persecuted Church against the stupidity of an absolutist abstract state that placed itself above the laws of God, as he would also defend it against the tyranny of the mob. He called for an emancipated Church, even though

emancipation should come only through martyrdom. He swept the whole range of Christian history to prove the futility of any attack on the religion founded by Christ. It would be interesting to count his repetitions of the words he loved most: *Wahrheit und Freiheit*. In a final apostrophe to the people of Münster he exhorted them to "hold together . . . for a full and entire realization of their solemnly pledged liberty of religion and for the security . . . of civil and political liberty." He heralded the dawn of a new day for German Catholics.

Such is the story of a champion of *Catholic Action*, of a layman who fought for the Hierarchy, of a university leader who had never attended a university, of an anti-clerical who became a battler for religious liberty, of a supporter of Religion in the name of Truth, Justice and Freedom.

Making History Interesting

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ATTENTION AND INTEREST

ATTENTION, which is the pedagogical goal of the history teacher, necessarily carries with it the further implication that the high school pupils who are mentally attentive are actually absorbing the matter. This follows from the very nature of attention, accurately described as the "center of the stage of consciousness." Applied to the history class this means that the aim of the teacher should be to keep the subject of history squarely ensconced in the center of the stage, to the positive exclusion of every other claimant for the spotlight. But to monopolize the show in this way it is imperative that the actor (in this case history) be garbed in the flowing, colorful and variegated robes of *interest*. For we give our attention to those matters that interest us. The history teacher, therefore, must constantly be aware of the psychology on which he builds: *attention* for the sake of getting the matter over; and *interest* for the purpose of focusing the students' *attention* on what is said. In answering the next logical question, "How obtain this interest?" it is advisable to ponder briefly the three component parts of the history class—the subject, the teacher and the student. Each of these divisions has something positive to offer which may help us to realize that the history class *can* and ought to be made interesting every day of the school year.

THE SUBJECT MATTER OF HISTORY

From the standpoint of the material that the subject offers, it is not too much to say that history fairly gallops! It takes within its orbit all the human personalities and events that have paraded down the centuries, all the play and counterplay of motive and passion, the struggles of rival nations, civilizations, institutions, and ideas, locked in deadly embrace; and the emergence of the present as the lineal descendant of all past ages, the inheritor of the defects, as well as of the achievements of its parent.

To descend to less majestic, but possibly more convincing aspects of the tremendous interest-bearing value

of the matter wrapped between the covers of an ordinary history book, we have only to open our eyes and look about us. The ever-growing number of historical themes and incidents sopped up by the cinema industry (which primarily caters to popular interest) ought not to leave us entirely unimpressed. Novelists themselves find that their fiction takes on added interest when associated in some way, however distant, with true history and draw heavily from this fertile field. Getting down to rock-bottom, what would the current best selling novel, *Gone With the Wind*, be stripped of its historical import? Certainly no one need be a crystal-gazer to see that while true history may not always be stranger than fiction, *it is always more interesting!*

THE HISTORY TEACHER

In natural endowments, capacities, and enthusiasm, history teachers are almost infinitely diverse. Still there seem to be certain general qualities which should be common to all, and it is of these we wish to speak, without prejudicing the originality of any teacher.

Accordingly we begin with the first and most essential requisite — knowledge of the matter to be taught. No substitute can be found for this necessity since no teacher, however versatile, can teach what he does not know. For the every day teacher this simply means constant reading on the topic of history. The reading of biographies cannot be too highly recommended as they will be found especially helpful in providing numerous sidelights and concrete details that go a long way toward eliciting student interest. Obviously the history professor should himself be well stocked with a supply of interest if he would communicate it to others.

As regards technique, it is *clarity* that is above all else desirable. And since brevity is frequently an aid to clarity, the placing on the blackboard of a short outline of the matter to be seen will be found helpful. Such an outline can be utilized for a general preview of the lesson as well as to show how the present matter is connected with what has gone before. The last five minutes of the

period can very fruitfully be given over to a review of the topics just covered. An immediate review is good pedagogy and where the students are asked questions such a procedure inevitably results in securing better class attention. At times the review should be written, and a longer time allotted to it. Finally, to use a seaman's expression, the history teacher must "look alive!" He should talk crisply; diagram, draw, illustrate on the blackboard! Where possible, he should dramatize conversation between historical personages. Move around the room! Ask questions about the matter that has been covered weeks or months before. He should concoct problems from the material at hand and give the students a chance to turn it over in their minds for several days before seeking an answer.

THE HISTORY STUDENT

The secret of pupil interest is pupil activity. Wherefore the history instructor should not waste his time bombarding a passive agent. He should let the pupil understand that a rebound is expected of every missile hurled over the magisterial ramparts. The following methods, then, are based on the principle of *student activity* as the best means of getting *student interest*, and are offered as partial suggestions of the variety which can be obtained without deviating from this principle.

1). *Written papers.* These should be preferably short and given at frequent intervals. For numerous pedagogical reasons it is desirable to have a few of the better papers read to the class by the students composing them. At times a book or a complete full-length biography can be utilized for written work by assigning different students specific chapters. If the book chosen is good, frequently pupils who never before indicated interest will be found to have read much more than their allotted chapters.

2). *Utilizing imagination.* By no means does this imply that students be allowed to refashion historical events by the potent strength of this faculty. Rather it implies that they should be taught to *visualize* historical settings, personages and events! A practical way of doing this is by *letter-writing* in which the student imagines himself to have been a contemporary of great historical events and writes a descriptive account of his observations to a chum in a neighboring city. Another way is for the student to put himself in the shoes of a *newspaper reporter* assigned to cover a specific historical happening for his paper. High school boys and girls can write excellent news articles, complete with headlines and subtitles after the style of their daily papers, on such topics as the Boston Tea Party, the Pony Express, or battles of the Civil War. Again students can place themselves, in imagination, in the households of historically great personages, and jot down from day to day brief accounts in *diary form*. These plans are not merely theoretical, but have been found by experience to excite considerable interest among history students. When guided by proper direction to reliable sources, pupils absorb a tremendous amount of history in this way. Besides what they work up in this manner does not easily slip away from them.

3). *Debates.* The giving over of an occasional class to a debate program affords another means of obtaining

fruitful student activity. At the same time it offers excellent opportunities for the student to reason out both sides of such questions as the Monroe Doctrine, Secession, American acquisition of the Panama Canal Zone, League of Nations, etc., etc. Decisions are best reached by class vote. And students, who are not participating in the debate, should be given an opportunity to voice their approval, or to advance new arguments for one or the other side by later throwing open the question to the house. Debates oftentimes result in fiery eloquence and enthusiasm that may continue long after class hours.

4). *Historical dramas.* Simple dramatic themes can be worked up and enacted from time to time in the history class. The drawing up of the constitution, the surrender of Lee, the opening of the trans-continental railway, the invention of the telephone are samples of the innumerable historical subjects that have been found to lend themselves to easy dramatization.

5). *Historical motion pictures.* Analysis of current historical cinema productions for the purpose of determining the accuracy of their historical content will be found an unfailing source of interest to students. Special pamphlets of motion pictures based on history, carefully worked out with thought-provoking questions and discussions and known as "Photoplay Studies" can be obtained at extremely moderate prices from *Educational and Recreational Guides, Inc., Newark, N. J.*

6). *Radio broadcasts.* Utilizing the universal interest of adolescents in the radio, historical programs built up in imitation of the "March of Time" or after the fashion of a news commentator, and special events programs offer unusual advantages for getting over page after page of history in a way that assures top-flight interest. Frequently broadcasting apparatus can be rigged up in the school laboratory and the programs can be transmitted to the class from outside the room.

7). *Local history.* This source should be drawn on wherever possible. It provides a convenient exercise of the method known as going "from the present to the remote" or from "remote to the present." At many points local history makes contact or plays a part in national affairs, and the history teacher should make capital of such conditions. Moreover visits to local museums or historic sites should come within the *agenda* of the high school history class.

8). *Current history.* It would not be too much to apportion one day each week for the study of current history. This can be effectively done with the aid of magazines, newspapers, pictures and cartoons. Individuals or groups should be assigned certain events or countries from week to week, on which subjects they are to make themselves "authorities." With the aid of a carefully conducted bulletin board and under the skillful direction of a competent teacher the current events class will prove attractive and historically beneficial. Since current history is deeply embedded in the past, the student in his search for causes of contemporary happenings must necessarily delve deeply into the past for satisfactory explanations.

The above suggestions on the subject of making the history class interesting, it will be readily granted, by no

means exhaust the possibilities. Enough, however, have been given, we believe, to show the ordinary teacher that there *are* ways and means of stirring up dormant student

activity and interest. We leave further elaboration and application to the common sense and ingenuity of individual teachers.

An Outsider Looks at the Papacy

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THE reputation of Leo XIII is steadily on the increase. During his long pontificate the papacy played a providential rôle. A discerning few were aware of this, but the world at large had no eye for the real significance of Leo's twenty-five years. It could not see this period as a whole, nor could it see how the pope or the Church fitted into a scheme of things in which religion was merely tolerated. But we enjoy a better perspective. And this is due in no small measure to Leo himself.

René Fülöp-Miller has given the world a new book.* It is a book which may be read with profit by two classes of readers. The outsider who knows nothing about the Church will be stunned into the realization that he has been missing a great historical phenomenon. The historian who knows his philosophy, or the philosopher who knows his history, will find the book full of provocative thought. The outsider will not suffer from the few slight inaccuracies or strained interpretations of the author. The initiated will be tolerant enough to make allowances for a writer who, with all his insight into the defective modern mind, is after all something of a stranger in Catholic circles.

Those who have read the author's earlier works on the Bolsheviki and on the Jesuits will know what to expect in the volume under review. The sub-title and the title of the English edition, too, will be an index to its character. "The Power and Secret of the Papacy," for example, recalls the author's sympathetic, but withal naturalistic, study of the Society of Jesus. One may note, however, a more decided repudiation of rationalist materialism, as well as a growth in the author's appreciation of spiritual, or even of supernatural realities.

The *Philosophia perennis* in a crumbling civilization is a central theme running through the book. There are, of course, many side-issues. But the literary art of the author keeps before us the strong contrast between a pope reaching back through his great mentor, Aquinas, to the solid foundations laid by Aristotle on the one hand, and on the other a world uprooted from the past and exhausting itself in the futile quest of unreality. Leo XIII is never lost from view. But he stands forth as a David armed with a primitive sling and the power of God against the modern giant relying on bluster and bigness, but no longer trusting in the disintegrating armor of reason that once looked so bright.

Leo saw much that was good in the natural order. But he refused to accept a merely "natural" order. He saw all creation in its dependence upon its Creator, and he insisted upon holding up this truth before the eyes of

statesmen and scientists and social reformers. The ideas of Leo were ultra-modern, yet they were not new or original. Leo was a revolutionist calling for a return to clear thinking after a revolt that was ending in disaster. And the world that had been led astray by Bacon, Descartes, Voltaire, Kant, Comte, Karl Marx and their kind was ready to listen.

After incomparable triumphs, the author tells us, after a long period of dominion over the minds of men, after the era of natural science, of the Enlightenment, of critical philosophy, of materialism and of technical science, the suicidal impulse of reason seems to have chosen our century for the end of its present reign.

This observation, which can be found in scores of recent works, is given a neat historical application.

The death of rationalism is similar to the abdication of reason two thousands years ago. What took place in the Academy of Athens is now being enacted in the chairs of European and American universities, in observatories and in laboratories, and from continent to continent we hear many voices which ask again the question of Pilate.

Pilate had asked: "What is truth?" But he did not wait for the answer. His generation had wandered far from Aristotle and Plato. The present generation has also wandered far, and now, in its turn, it despairs of an answer to its doubts. It has thrown over the old metaphysical certainties, and has passionately loved only values perceived by the senses. Politics and economics have broken loose from their moorings to become entirely secularized. In the France and in the Italy of Leo XIII there rose up an "anti-Church directed solely to earthly ends" and claiming the whole of man's existence. Politicians were followers of Comte and Voltaire, believing "in the infallibility of reason, in unlimited progress, in almighty science." And the Society of Freemasons "gave this philosophy its forms, organization and international solidarity." But mechanistic, rationalist visions have gone with their authors to the grave, and a disillusioned world is ready to listen to the message of Leo XIII.

Fülöp-Miller is right in emphasizing Leo's campaign for a return to sound philosophy, though he should, at least, utter some sort of side remark to show that he is not under the delusion that the pope was the only clear thinker of his day. Neither Leo nor the great St. Thomas whose imperishable philosophy he made the basis of his reconstruction of a Christian social order, stood alone. Both may be taken to personify a tradition. But in the case of Leo the unquestioned effectiveness of his teaching was due to his position quite as much as to his personal qualities. Joachim Pecci became a providential pope, but his remarkable influence was due to the fact that he gave reiterated expression to the official doctrines of the Church after able thinkers had prepared the way for him.

Half-way through his book the author has a paragraph which deserves quotation. The Head of the Catholic

**LEO XIII and Our Times, Might of the Church-Power in the World*, by René Fülöp-Miller. New York. Longmans, Green and Co. pp. 202.

Church is bracketed for a moment with the Father of modern Communism.

In the closing period of the nineteenth century, we are told, when philosophy and science still clung to the liberal dogma of "harmony of interests," when political economists and sociologists still sought to prove that the advantage of one involved the advantage of another, and that nothing should be done to interfere with the free play of economic forces, there were only two men, the POPE and KARL MARX, who perceived in all its significance the terrible and fateful reverse side of the great picture of industrial progress—that new and profound cleavage in the structure of society, splitting the human race into two hostile camps.

In the name of truth, justice and order, Leo condemned both Bourgeois Liberalism and its offspring, Marxism.

Nepotism Turned a Blessing

(Continued from page five)

the Roman court than all the decrees of the Council of Trent taken together." And the ambassador adds that if the papal court was no longer what it had been, the change must be entirely attributed to Borromeo.

His uncle, the pope, though inclining toward the worldly type of pontiff, still had intelligence enough to appreciate the vital importance of reform. For this purpose he had concluded the Council of Trent, and for this purpose he was determined to apply its decrees. The nephew's example did but whet the desire and facilitate the process. Therefore, the final years of the reign of Pius IV, 1563-1565, were a period of stringent curtailment at Rome and of effective reform of the papal court.

To give the pope his just due, however, we must say that he began reforms in the very first years of his reign. As early as September, 1560, all reservations or expectancies were withdrawn or limited, and a constitution was directed against the abuse of starting interminable lawsuits to prevent the enforced surrender of illegally held church revenues. The pope had already in the preceding February ordered all bishops resident in Rome to be back in their dioceses by the beginning of Lent. He succeeded in this only in part and made a final effort in 1564, strengthened now by the decrees of Trent. In May, 1562, Pius forbade the cardinals that "confidential" simony practiced in the exchange of ecclesiastical benefices. The Rota, the Penitentiaria were subjected to reforms, which, as Pius wrote to Philip II, deprived him of a revenue of 200,000 [scudi?] a year. He saved 20,000 a year, however, by a curtailment of his household in imitation of his nephew. He dismissed 400 superfluous servants—pages, private secretaries, chaplains and, since he had cut down the papal stables, a large number of grooms. He issued regulations with regard to luxury in dress and at banquets, and he forbade the cardinals to ride to the Vatican on solemn occasions in carriages. They must come on horseback. Most important for the universal Church, the pope encouraged strongly the foundation of a seminary in each diocese for the training of the priesthood according to Trent's decree. Such institutions were accordingly set up at Rieti, Montepulciano, Cambrai, Eichstatt, and thence spread all over Europe. The seminary struck at the root of an ill-formed and corrupt clergy, pest of the later Middle Ages. Trent is

Marx wrote terrible indictments against the Bourgeoisie, but he and his disciples recognized in the Catholic Church the foremost adversary of their "glad tidings of anti-Christ."

Fülöp-Miller will most likely find many readers among the Marxists. And they will learn much from his book to quicken their zeal against religion. Catholics have better available sources. But the approach of the author has enough of novelty to arouse interest. The fact that this outsider can make so good a story out of the perennial conflict between a world under God and a world without God should help to impress upon the most listless that there is a conflict.

therefore the mother of the modern seminary; Pius IV its promoter and guardian.

All of this was difficult in the extreme, for reform is no easy matter. The vested interests rose up in their wrath to smite the reformer, while papal officials and the turbulent populace of Rome generally were in despair. The capital shrank in population, and hard times fell upon the merchants, the artisans and other citizenry. Rome, grumblers said, would sink to a town of second-rate importance. But in spite of all, the brave example and high prestige of the papal nephew facilitated everything, as well as did the reduced wealth of the college of cardinals. Their revenues had been curtailed because of the loss of England and Germany, and their worldly prestige diminished in the defeat of Paul IV by the Emperor. There followed a reduction in the power of the papal states. Since the cardinals were neither so wealthy nor so important politically as in former decades, their patronage ceased to be so frequently sought by the princes of Europe and by fortune-seekers generally. This, too, facilitated the work of reform at the center of Christendom. The disgrace of military defeat was turned to spiritual blessing.

Thus was Rome transformed even in appearance. Soranzo describes the change:

At the curia they live very simply, partly . . . from want of means, but perhaps not less on account of the good example of Cardinal Borromeo . . . No cardinal or courtier can any longer count on favor, if he does not live, either in reality or at least in appearance, as he does. At any rate in public they stand aloof from every kind of amusement. Cardinals are no longer seen riding or driving masked in the company of ladies . . . Banquets, games, hunting parties, liveries and all forms of external luxury are all the more at an end because there are no longer any persons of high rank at the court . . . Priests now go about in the dress of their order so that the reform is visible to the eye.

Thus did an old standing abuse turn to a blessing; thus did a nepotist reform the church. Later popes will continue the magnificent effort of reform and the Jesuits will carry it far afield. From the central core a new spiritual vitality will permeate and quicken the whole body, and one of the greatest movements in history, the so-called Counter-Reformation, will spring into consistent activity from the reign of Pope Pius IV.

Note.—The substance of this article is taken from the detailed and thoroughly documented account of Freiherr Ludwig von Pastor, *History of the Popes*, XV and XVI.

High School History Teaching

Gerald Brennan
Marquette University

IN 1921 Rolla M. Tryon made a contribution to better history teaching, *The Teaching of History in Junior and Senior High Schools*, which should be known to high school teachers. Those who have read the book, and have not allowed its precious lessons to slip from their memory, will find little that is new in this outline. Younger teachers, who have been exposed to the confusion of countless newfangled methods until they are too weary to give any of them a fair trial, and who have too much sense and too little time to read the most recent untried panaceas, may find this summary suggestive and helpful. For older teachers, who need a little stimulation, it may serve as an introduction to Tryon's book, and a few hours with the book may mean all the difference between listless and enthusiastic teaching.

Objectives:

I General

- a mastery of the text
- b cultivation of the power to handle facts
- c cultivation of "the reconstructive imagination"
- d development of "the faculty of discrimination"
- e promotion of good citizenship
- f power in oral and written exercises
- g inspiring with a love of reading

II Particular

- 1 *Dates-Events to remember* (necessary guide-posts): Construct list
 - a by self-activity
 - b by consulting textbooks
 - c by syllabuses
 - d by asking fellow-teachers and noted historians to make it
- 2 *General Organization for Teaching Purposes*
 - a names and date-boundary of the six or eight main divisions
 - b percentage of time to be given to each
 - c the six or eight leading topics under each, *e. g.* Colonization
 - A The People
 - a their numbers
 - b their origins
 - c their aptitudes
 - d their homogeneity
- 3 *Personages to know*
 - a. List 20 or 30 for identification only
 - b. List 20 or 30 concerning whom the student should be able to write 200 words or more.
- 4 *Overview of the whole field*
 - e. g.*, Period of Discovery and of Exploration (1492-1607)
General character of times, reason alleged for this activity, other movements of the time, important characters and characteristics of the era.
- 5 *Textbook analysis*
For this purpose the teacher should be acquainted with the *big units of the text* and also with *other*

texts covering the same field. Then he will be able to supplement easily.

The teacher now plans and conducts his recitation, which is, according to Tryon, one of the most fundamental factors in the teaching procedure. Over forty-two per cent of the new teachers fail in their first year of teaching, Tryon maintains, and he does not hesitate to say that most frequently the failures are due to lack of preparation in the matter of the recitation. A luxuriant choice of methods he lays before us. The following are the most practicable:

Type I

Review of 5 or 10 minutes emphasizing the previous lesson and connecting the past and the present.

Recitation: questions, answers, discussion.

Summary: main points written on the board and copied by all the pupils.

Advance assignment: concerning this Wolfson in an article, "The Efficiency of the History Recitation" (*Educational Review*, 45), says:

"Personally I always assign the subject for the following recitation at the beginning of the period . . . as I see it the lesson assignment deserves one-fifth of the entire recitation period. When less time is given to it, *the results will show the preparation has been mechanical and without the proper amount of thought.*"

Type II

- 1 *Preliminary questions*: "What impressed you most?" etc.
- 2 *Assignment of blackboard work*: 10 or 12 to put maps, graphs, outlines, diagrams, lists of events or personages on board. In the meantime others are being quizzed orally.
- 3 *Floor Talk*: one announces his views. Criticism from all.
- 4 *Brief explanation of blackboard work*: Commend, correct, encourage.
- 5 *Assignment of new lesson*: remember this: "Whatever else he does with the assignment made the day before, *the history teacher must UNFAILINGLY test the pupils' preparation of what he has assigned them.* Here, daily, let there be 5 minutes devoted to written work. Then a recitation is had for all."

Type III

A combination of recitation and lecture (emphasis on the recitation).

Type IV

Study Recitation: This is a supervised study activity and is of great value for boys who don't know how to use the textbook. Have them open the book. Call attention to the chapter headings and paragraph headings. Get them to read a paragraph silently; then probe them for the contents, emphasizing the ESSENTIALS. Can you put in a sentence what the

author says in a paragraph? This can be done effectively, with great fruit and often. I think no more than 10 or 15 minutes should be spent on it in one session.

Type V

Review and Drill: Of course drill and review work is to be done in every class, but there are *times when one can give a whole period to either one.*

Type VI

Individual Recitation: This can be done by way of review after finishing big periods: Crusades, Avignon, Renaissance, Reformation, Louis XIV. Say four 10-minute expositions by students.

Type VII

Socialized Recitation:

An assortment of methods so rich will contribute greatly to lead the new teacher to classroom success, provided certain necessary conditions are present. They are:

- 1 *Interest and Enthusiasm:* these will be contagious if the teacher possesses them. The constant reply to those asking of people interested in history a reason for their attitude is: "I had a wide-awake, interested and enthusiastic teacher."
- 2 *Carefully Planned Work: before, during, and after class:* in regard to this Tryon says: "In order to make sure his questions will contain pertinent matter, a history teacher should embody in his plan for the day six or eight thought-provoking questions,

calling for discrimination and association and based on the facts found in the lesson."

3 *High Standards*

4 *Good Material Equipment:* maps, graphs, diagrams, outlines, globes, relics.

5 *A Spirit of Co-operation and Sympathy:* especially this, "the dull, diffident, and unprepared pupil should not be overlooked. A teacher's obligations extend to all, the attractive and the unattractive."

Besides the right conditions and an understanding of the methods, the teacher must keep in mind a set of principles, commonly learned in the first year English class which look to the correct disposition of expressed thought. They will be of equal importance and benefit outside the English class and the English exercise, especially in the class of history:

- 1 *UNITY:* let all relate to the main topic and contribute to a fuller understanding of the subject. Reject all *irrelevant* matters.
- 2 *PROPOSITION:* put the emphasis where it belongs. Sometimes main issues are lost sight of in a maze of unnecessary detail. Write the important parts on the board. All the rest is to be subordinated to these points.
- 3 *COHERENCE:* linking up causes, effects, similarities, dissimilarities, the past and the *present*. History means nothing if not related to the actualities about us.

(To be continued)

Americana

Lawrence Kenny
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IT CAN never more be said that America is a land without a history. One has but to glance at the copious bibliographies of the works listed below,* all different, to realize that of the making of books there is no end and that the field of American history is inexhaustively vast.

*1 *Ministerial Training in Eighteenth Century New England*, by Mary Latimer Gambrell, Ph. D. Columbia University Press, N. Y., 1937. pp. 169. \$2.50.

2 *Public Funds for Church and Private Schools*, by Rev. Richard J. Gabel, A. M., S. T. D. Catholic University of America, 1937. pp. XIV + 859.

3 *Prairie du Chien—French, British, American*, by Peter Lawrence Scanlan, M. D. George Banta Publishing Co., Menasha, Wisc., 1937. pp. XIII + 258.

4 *The Church Founders of the Northwest: Loras and Cretin and other Captains of Christ*, by M. M. Hoffmann. Bruce Publishing Co., Milwaukee, 1937. pp. XIII + 387.

5 *The Patroon's Domain*, by S. G. Nissenson. Columbia University Press, N. Y., 1937. pp. X + 416. \$3.75.

6 *Historical Records and Studies*, vol. XXVII. Thomas F. Meehan, Ed. United States Historical Society, N. Y., 1937. pp. 263.

7 *The Catholic Church on the Nebraska Frontier (1854-1885)*, by Sister M. Aquinata Martin, O. P. Catholic University of America, 1937. pp. X + 202.

8 *The Older Middle West (1840-1880)*, by Henry Clyde Hubbart. D. Appleton-Century Co., N. Y., 1936. pp. X + 305.

9 *Our Rude Forefathers—American Political Verse, 1783-1788*, by Louie M. Miner, Ph. D. Torch Press, Cedar Rapids, 1937. pp. X + 274.

10 *Norwegian Emigrant Songs and Ballads*. Theodore C. Blegen and Martin B. Ruud, Eds. University of Minnesota Press, Minneapolis, 1936. pp. VIII + 350.

11 *Minnesota—Its History and Its People*, by Theodore C. Blegen. University of Minnesota Press, Minneapolis, 1937. pp. VIII + 239.

It may be said in general of all the volumes here reviewed that they are very creditable to their authors, their editors and their publishers. (The subject matter of the various books is for the most part sufficiently designated in the title.) The composition in every case is that of a scholar who has availed himself both of the equipment of perfect style and of all the apparatus of scientific investigation now so abundant in the metropolitan libraries. The binding of the books, the quality of the paper, but especially the clear-cut print are uniformly excellent. The copy of No. 2 and No. 7 before us, however, is bound in paper, while No. 11 is pasteboard.

We might quarrel with the very first sentence of the work of Dr. Mary L. Gambrell: "American culture in all its aspects was to a greater or less degree a manifestation of that of earlier and contemporary Britain, as scholars have ably and amply demonstrated." Our quarrel, however, will not be with the lady but with the scholars on whom she relies. For whatever was solid and noble in the culture of Britain was the common culture of all Catholic Europe.

The acceptance of leaders who were too blind to see this evident fact is the one blemish of this very charming account of New England's *Ministerial Training*. Perhaps unrealizing, she tells a tale of dissolution: how a succession of powerful minds, gifted with the spirit of truth, which they had inherited from ancestors of the Old Faith, trained their disciples from age to age, until with the foundation of a seminary, they abandoned the

field. The story is told with a thousand interesting details. The extensive bibliography does not show Dr. James J. Walsh's recent and surprising contributions to this very topic. Father William Kane's *Essay Towards a History of Education* would have supplied the background so conspicuously wanting.

The study of *Public Funds* for other than public schools by Dr. Gabel is overwhelming in many senses. If there is an adversary to his thesis, he will be prostrated by this accumulation of facts presented with uniform clarity not of an advocate but of a judge. The final word on this subject has now been said. There is a bibliography of 76 pages in fine print; the very first of these pages lists more than a hundred volumes, and the reader of the book cannot but be astounded at the facility with which the author cites, in text and notes, without ever breaking the straightforward thread of his discourse, the telling word or fact from this host of authorities. He seems to have mastered them all.

It does not in the least diminish our admiration of the book to note an occasional slip in an insignificant item or two, which, as of local interest, we may mention. In a note on page 256 we find reference to "a college established by the Jesuits in Kaskaskia (Illinois) in 1721." The ghost of that little college used to float through much western writing until Fr. Eugene Magevney, S. J., very conclusively laid it low now years ago. It was never a reality. Again, the only mention of St. Louis University accords it the dubious distinction of being the sole "non-sectarian" school under Catholic management in the nation. He is quoting, without comment, Phillips' *Education in Missouri*. If that could be proven before the Missouri legislators, it might save St. Louis University no slight sum of money annually.

Of *Prairie du Chien* nothing can be added to the declaration of the highest authority on Wisconsin history, Dr. Louise Phelps Kellogg, who at the conclusion of a lengthy appreciation writes: "We can unhesitatingly recommend it as authoritative, reliable and thorough. It fills a lacuna in Wisconsin history, and it should be in every public library in the state and in every private library that cares for Wisconsiniana." Dr. Scanlan is to be congratulated in having so competent a critic. Nothing need be added to that verdict.

We should like to give all the space accorded us, exclusively to *The Church Founders of the Northwest; Loras and Cretin and Other Captains of Christ*. We shall confine ourselves to an outstanding distinction of the work: it is not only scientifically accurate, but it is also artistically beautiful. Other works here listed are as perfect as the architecture of the court house or the bank; this—very properly, as the biography of two great-souled bishops—resembles rather the structure of a tall towered cathedral.

The "other Captains of Christ" are chiefly Father Mazzuchelli, Ravoux and Galtier, each worthy of a separate volume, which Father Hoffmann might add to his *Antique Dubuque, 1673-1833* and his *History of the Archdiocese of Dubuque, 1837-1937*.

The Patroon's Domain deals with the great Van Rensselaer estate about Albany, New York. The book is

chiefly valuable for its explanation of the bearings of the Dutch charter on the supervening British and American laws. The narrative closes at the beginning of the eighteenth century. Father Jogues is quoted, but, of course, there is no mention of the celebrated Father Van Rensselaer, S. J., of recent date.

The indefatigable Thomas F. Meehan as usual mingles the useful and the sweet in this twenty-seventh volume of *Records and Studies*. Father Leonard Feeney, S. J., opens the volume with the sweet: "A Neglected Chapter of Catholic History: Our Poets," and he neglects—except for a bare mention of the name—the greatest of them all, George Miles.

Sister M. Aquinata Martin, O. P., of St. Catherine's, Kentucky, explores the *Nebraska Frontier* not only on the spot but throughout the land, wherever a scrap of an item might have been carried into the libraries of the nation.

The fact that the American Historical Society sponsors the *Older Middle West* would seem more than a sufficient approbation of its worth. Some little phrases here and there began to justify a suspicion of unfairness; e. g., when referring to the Campbell-Purcell debate, the latter is introduced as "the Romanist Bishop Purcell." The footnotes refer to the published volumes of other debates, but make no mention of the book which Catholics scattered over the country, giving the arguments of this contest. "The Romanist" clearly bettered his opponent. Did Dr. Hubbart fear to advertise this book? Clearly, no. The suspicion was unfounded. Bishop Purcell would scarcely have claimed such a victory as that which Dr. Hubbart himself accords (page 275) to "medieval Christian civilization." The passage is too long to quote, but one must wonder whether the professor realizes the implications of his admissions.

In *Norwegian Songs and Ballads*, collected by Dr. Blegen, translated by Mr. Ruud, and in part set to music by Mr. Gunnar J. Malmin, we have a volume of wider interest than might readily be supposed. Massachusetts, Wisconsin, California come in for special mention; here is a stanza from the ballad, "I Would I Were on the Mississippi":

There grass grows as abundant as hops,
So that in a single day you can gather winter fodder
for your cow,

Big as an elephant. Lord, what a delicious country!
It is pointed out in the same song that there is another side to this story: "No shoes will fit two different people."

Our Rude Forefathers covers much the same time and place as *New England Ministerial Training*, but presents—not the pulpit—but the rollicking hustings, where:

It was not look'd upon as sinful
For every man to drink his skinful.

In either of these books, with their multitudinous quotations from contemporary preachers and politicians, one may long look in vain for an odious reference to Catholicity. Were the authors selective in their citations, or have some recent historians overdone the bigotry of New England of Revolutionary days?

Minnesota is a syllabus. But an admirable one.

Book Reviews

A History of American History, by Michael Kraus. Farrar & Rinehart. New York. 1937. pp. x & 607. \$3.75.

The History of American History will be a welcome aid in college and graduate courses in historiography. In schools where such courses are not given it should be required reading. This does not mean, however, that the work is flawless. Perfection in a work of this kind is, in fact, very nearly impossible. On the other hand, readers who would not even attempt to write a better book will find it easy to pick out defects, chiefly of omission. But emphatically, the book has a positive value.

Each generation, the author tells us, views the story of an earlier day in its own image. If this truism can be applied to each individual historian, it accounts, perhaps, for the fact that Professor Kraus gives too little space to John Gilmary Shea, merely mentions Edmund Bailey O'Callaghan and slights Peter Guilday altogether, while the reviewer feels that these Catholics are considerably more important than some of the author's favorites. Thirty-odd names are listed in the Index under the initial "G." Guilday, who is not listed, deserves a higher place in American History writing than any one of them. And we are not offering this merely as a subjective estimate.

Another point that may be questioned is the author's choice of a title. "The History of United States History" would adequately cover the matter treated, and not leave him open to the charge of neglecting French and Spanish writers. In imitation of Gooch or Fuetter the author might with greater accuracy have called his book, "History and Historians of America" or "The History of American Historiography." All three of these surveys should be known to the student. R. CORRIGAN.

American Constitutional Law: Text and Leading Cases, by Charles W. Gerstenberg. Prentice Hall. N. Y. pp. xii + 772. 1937.

The lawyer and the graduate student will find this work, designed as a text for law-students, a handy reference manual and summary of the leading cases in Constitutional Law. The author has kept in mind the legal points settled in typical cases rather than extraneous influences with the result that little or nothing of the many historical circumstances which affected the interpretation of the various clauses is mentioned. Whether this be entirely commendable even for a legal text book is debatable.

A sketchy introduction on the need of a constitution, the pre-constitutional era, and the Constitutional Convention provides sparse background for those who are being trained as possible defenders of the constitutional rights of others. In short chapters, then, divided according to topics, the main points relating to the clauses in the Constitution on the government, the states, and the individual are pithily explained according to the definitions of the Supreme Court. The second half of the work consists entirely of summaries of the more important cases mentioned in the previous chapters. The book is attractive and well-ordered. References and notes are arranged to be both helpful and convenient. BRIAN A. McGRATH.

American Political and Social History, by Harold U. Faulkner. F. S. Crofts and Co. New York. 1937. \$5.00.

However much we might desire it, we find it impossible to concur in the enthusiasm with which this book has been received in many quarters. Textbooks generally have a way of leaving the reader unmoved, and this one is no exception.

Passing over the quite readable style and Professor Faulkner's happy avoidance of sectionalism, there are two features that can be praised. The first is the bibliography, placed briefly at the end of each chapter, and enlarged and gathered at the end of the text into forty-odd pages. Considerable guidance can be gotten from this collection, made by a teacher of twenty years experience. Secondly, the general treatment of economic detail is complete and good, especially when the object of study is the Frontier. However, in our opinion, this treatment of the economic factor brings its own condemnation.

The book is entitled *American Political and Social History*, but in his delineation of the social and political factors, especially in the latter, Faulkner is patently lacking. An explanation

may be found in this, that he seems to be a follower of Beard. Indeed, the author's chapter on the Constitution shows his indebtedness to *The Rise of American Civilization*. It is our view then that in his investigation of the Revolution, of the Constitution, and the Civil War, follows the Columbia school, and consequently must bear the strictures which that group deserves.

As is usual with non-Catholic writers, very little attention is paid to Catholicism—or to any religion at all, for that matter. Statistics appear, and the departure of the Protestants from their old theology is lauded, but there is little indication of the great good done in the missionary and educational fields. Where Professor Faulkner attempts to analyze—which he does but seldom—his views are not profound, and one is tempted to believe that the contrary views were little examined.

THOMAS C. DONOHUE.

The Separation of Church and State in Italian Thought from Cavour to Mussolini, by S. William Halperin. University of Chicago Press. 1937. pp. ix & 115. \$2.00.

From Cavour to Mussolini Italy felt the strain of a sustained conflict between Church and State. Out of the struggle arose a rich literature in the form of books, brochures, articles and speeches. Altogether aside from the importance of the issues involved, the skill and passion with which the battle, really a three-cornered battle, was conducted help to make an interesting story. And the story is well told by Dr. Halperin, for the most part in the words of the protagonists of the various groups. Merely as a guide to the politico-religious writings of nearly a century the book into whose brief compass the author compresses the leading ideas of some sixty Italians would be worth its price. Moderate and radical, Nationalist-Liberal and Catholic, and finally the Fascists express their views which, whether we agree with them or not, are the stuff of history.

The Lateran Accord of 1929, precarious though it may seem to be, and based though it is in part upon an extravagant paradoxical philosophy, has at length brought peace and a practical *modus vivendi* to end an intolerable situation. The treaty, the concordat and the financial arrangement recognize, at least, the facts of history and the justice of the papal claims. The Fascist formula: "Freedom of religion(s) in a sovereign state" differs little, if at all, from the *Libera chiesa in libero stato* of Cavour and the Liberals. But a bilateral contract with brutally honest totalitarians is a definite thing, whereas only divine omniscience could guess what the slippery Liberals meant by their suave phrases. Cavour and his "patriot" disciples would "free" the Church of her possessions, emancipate the faithful from ecclesiastical control and make religion a purely private voluntary affair. Historically, the Church does owe much to the Liberal attack on the older autocracy. But a deluded philosophy in which the state was indifferent to the divine law (and presumably God was indifferent to the affairs of state) vitiated the most promising program. In their conflict with the Jacobin element Italian Moderates often gave expression to comparatively noble sentiments, but the intransigence of the "Prisoner of the Vatican" remains amply justified. Fascist writers, too, have clothed their fundamental contradictions in fine words. Potentially, they are more dangerous than the weaker and inconsistent Liberals. The Holy See is committed to a working agreement with a regime that will bear constant watching. R. CORRIGAN.

The Civil War and Reconstruction, by J. G. Randall. Ph. D. D. C. Heath and Co. N. Y. 1937. pp. xvii + 959. \$5.00.

Professor Randall begins his treatment of this exceedingly complicated period in our national history with an able consideration of the social and economic characteristics that sharply differentiated the ante-bellum South from the region he designates as the Yankee World. He makes it clear that the North and the South as regards the external elements of their civilizations were as distinct from each other as two separate nations. Nevertheless, he takes issue with the traditional hypothesis that the war was "irrepressible." He holds the view that patient statesmanship might have solved the difficulties between the two sections even as late as 1861 in the same way that other difficult problems in our national history were solved. After all, the

Fathers of the American Constitution, unaided by a tradition of seventy years of national unity, and hindered by conflicting land grants held by the various colonies, were able to formulate and ratify a national government. Why would the same spirit of compromise have failed in 1861? The author's opinion that a peaceful solution was possible explains his interpretation of Buchanan's hesitation to take decisive action against southern secession.

The chapters on the Civil War are especially scholarly and critical. Professor Randall integrates that complex struggle in a manner that gives the reader a new concept of the relation that various movements bore toward the whole war. He also makes it clear that our army should have an adequate general staff, free from civilian meddling. However, he does not hold the opinion that Lincoln ruled as a despot. He shows rather clearly that Lincoln's regime was milder than Wilson's in the World War.

In his treatment of the reconstruction period the author shows the advantages of the Lincoln-Johnson concept of the relation of the seceded states toward the central government. He rightly attributes the disorder of this period to the congressional "conquered province" theory and radical Republican vindictiveness.

This work is scholarly throughout and is well authenticated by numerous references to original documents. In my opinion it would serve as an excellent textbook for the period that it covers.

LAWRENCE EDWARDS.

A Social and Religious History of the Jews, by Salo Wittmayer Baron. New York. Columbia University Press. 1937. Three volumes: xiii & 377, ix & 462, xi & 406. \$11.50.

Professor Baron has written a history of the good Jews. There is evidence of wide reading and deep study, and of a determination to be as objective as a believing Jew can be. The story has an intrinsic interest and importance such as is found in only one other story. Like Christianity, or more specifically the Catholic Church, the Jewish people presents a constant element amid the vicissitudes of many centuries. Because its life, again like that of the Church of Christ, is bounded by no artificial secularist horizon, its history has a meaning. The Jew rejects Christianity; he is anti-Christian, even anti-Christ. He bears the responsibility for failure in a crucial test the like of which no other people has known. But he still clings to a truncated revelation, and in comparison with modern "after-Christians" he has a philosophy of life that makes sense.

One of the author's least acceptable paragraphs betrays the attitude we should expect him to have toward the most vital topic in the work. "There arose among the Jews" he writes, "another sect, which soon developed into a great schism and finally into a great independent religion: Christianity. Out of the social unrest in Palestine, out of the national dissatisfaction, out of the differences in outlook between Palestinian and world Jewry, grew that movement which was destined to play such a surpassing rôle in the history of mankind. Before long it swelled to a dangerous torrent, threatening to submerge the whole Jewish people." Rejecting, as he does, the divinity of Christ and the only rational explanation of the Church, he dresses up current liberal, Rationalist ideas to form a distorted picture of early Christianity with Saint Paul as its real creator. One hesitates to quarrel with a sincere Jew who could hardly grasp the truth on this point and remain a Jew.

When, however, Professor Baron portrays the fortunes of a people without state or territory which has preserved its national-religious identity through three millennia, he makes a valuable contribution to history. He deals judiciously with Jewish emancipation following centuries of persecution, with the Jew's relation to Communism, Capitalism and Freemasonry, with Nationalism, Antisemitism and Zionism, with the antinomies and paradoxes of Jewish character, with dangers from race suicide and loss of faith. And all the while he never lets the reader forget that his Jews are a superior people.

By a rather unique arrangement the third volume is devoted exclusively to notes, bibliography and an index of one hundred pages. For many the bibliography of some three thousand or more titles will be the most valuable part of the work. Others will prize the immense erudition compressed into the notes, many of which are critical essays on disputed points. The Christian reader will balk at interpretations and conclusions, but at least he will know the sources upon which the author bases them.

Partly as a sample of Professor Baron's style, but chiefly for the light it throws upon the modern scene we quote at length: "Protestantism, allied with the rising capitalist spirit, unintentionally tore down many walls of prejudice against the Jews.

The Lutheran insistence upon faith as against works, was a repudiation of the entire system of canon law. No matter how vigorously Luther reiterated the canonical principle of the just price . . . his teaching that worldly pursuits are outside the scope of faith, fostered in the long run an independent development of secular economy and politics. Much against Luther's intention, such independence from ecclesiastical interference turned out to be favorable to Jewish enterprise. The more Calvinism, especially its Puritan branch, stressed the merits of this worldly behavior; the more it saw in the worldly "calling" the fulfillment of a higher call, and in business success the sign of divine grace; in short the more it rationalized secular life, emotional as well as utilitarian; the nearer it came to toleration of the Jews. Max Weber's identification of capitalism with Protestantism, may be almost as exaggerated as Sombart's effort to establish a connection between Judaism and capitalism. There is enough truth in both theories, however, to indicate a certain affinity between the two religious trends and economic forms. These affinities encouraged mutual understanding and toleration."

R. CORRIGAN.

An Introduction to Medieval Europe 300-1500, by J. W. Thompson and E. N. Johnson. W. W. Norton and Company. New York. 1937. pp. 1091 + xii. \$3.90.

This text-book is a revision of *The History of the Middle Ages* by J. W. Thompson, published in 1931, or, as is stated in the Preface, it is a reorganization, rewriting and expansion of Dr. Thompson's manuscript by Professor Johnson. Undoubtedly the authors have succeeded in producing a book that should stimulate interest in mediaeval studies. It introduces the student to the outstanding mediaeval writers and chroniclers by quoting, sometimes at great length, such passages as serve to make more vivid the descriptions of life and institutions in mediaeval times. Particularly good are those chapters dealing with social and economic conditions.

Some of the criticisms, however, that were advanced against Professor Thompson's 1931 edition, have not been sufficiently heeded (See *Speculum*, April, 1932, pp. 302-316). On page 49 we find misleading information about the early bishops and on pp. 194 sq. sordid ambition still seems to be the guiding motive in the building up of the temporal power. Oversights and minor errors are of course bound to appear in a work of such dimensions, but to mention *All Souls' Day* in connection with the early church is an anachronism since this institution was not established until 998. Moreover, the idea behind it can be traced as much to the Jews as to Roman pagan religion. To say that "there was never but one abbot of the Cluniac system . . . All other houses were priories" (p. 368) is also a serious slip.

Nevertheless, to write a book of over one thousand pages on a period so long, involved and diversified, represents a considerable achievement and the authors are to be congratulated. The illustrations and maps have a degree of excellence seldom found in college text-books.

HERBERT H. COULSON.

The Crusades: The World's Debate, by Hilaire Belloc. Bruce Publishing Company. Milwaukee. 1937. pp. 331. \$3.00.

In the concluding chapter of his recently published survey of Palestine's turbulent history, Mr. Belloc sketched the broad outlines of his present work. Any reader familiar with this astute writer's strong predilection for entering the lists against falsified history could sense with the inevitability of thunder following a lightning flash that a more substantial and detailed treatment of the Crusades would soon spring from his prolific pen. For the presentation of an undistorted picture of this gigantic movement, so almost universally misunderstood because its purpose, its leaders and its achievements have been so grossly misrepresented, Hilaire Belloc is eminently qualified.

Though "The Crusades" pulses with the vitality of robust medieval life and flames with the brilliant colors of full-blown chivalry, the author is not primarily concerned with the romance and pageantry which characterize the age. Nor is his attention focused on the dominantly religious aspect of the story — a momentous episode in the centuries long struggle between Christianity and the devastating forces of Islam. Belloc studies the Crusades with the penetrating acumen of a military expert. His acknowledged superiority in dramatizing battle scenes with precision and unsurpassed realism has never shown to greater advantage.

In the writer's estimation, the entire conflict is most accurately conceived as a battle continuing without notable interruption over a ninety year period from the launching of the First or Great Crusade down to the final disaster at Hattin in 1187. The series of abortive efforts aimed at the re-establishment of the Kingdom of Jerusalem receives scarcely more than a nod of recognition.

Belloc's major thesis is that the lack of sufficient man power doomed the Crusades to inevitable failure. This proposition he maintains with vigor and conviction. He is equally insistent, however, on another point, hypothetical perhaps, but vastly more intriguing from the angle of military strategy. This was the fatal neglect of the first great column pouring down the sea-coast to swerve inland and capture the key city of Damascus. Such a stroke, easily conceivable as successful before the Gallic forces melted to a tragically small band, would have severed the neck of the Moslem Empire and rendered the permanent tenure of Palestine at least possible. This irreparable strategic error eventually opened the way for the crushing Mohammedan assaults which drove the Christian armies from the Holy Places.

C. J. RYAN.

History of Political Philosophy from Plato to Burke, by Thomas I. Cook. Prentice-Hall, Inc. New York. 1936. pp. xvii + 725. \$4.00.

Years of teaching have convinced Professor Cook of the need of a students' text in the history of political philosophy. The one he presents can be generally recommended to those who are beginning their readings in the field and to those who want a rapid summary of the main authors. A judicious selection has been made of the outstanding contributors to political philosophy. Their doctrines are presented in brief, and judgment is passed on the importance, influence and contribution of each to political philosophy. From the first chapter on the nature of political thought down through the Greek, Roman and Medieval influence to Burke, great familiarity is shown both with the character of the times and the writings of the different authors. In it all the writer has shown comprehensive mastery of a broad field.

The reviewer liked especially the chapters on the "Hierarchical Doctrine from St. Augustine to St. Thomas," the "Medieval Background," and the extensive treatment of the Reformation and Counter-Reformation theories. Many may not agree with the interpretation of St. Augustine, and perhaps too much emphasis has been placed on the theory of the supremacy of the spiritual power over the temporal, yet the influence and position of the Church is well explained.

The style and general format will please the reader; short bibliographies for reference and reading at the end of each chapter point the way for those who want further development of any topic or period. The book should readily take its place as the best single text in the field.

BRIAN A. McGRATH.

The Crisis of Civilization, by Hilaire Belloc. The Fordham University Press. New York. 1937. pp. 245. \$2.50.

Given the topic, the occasion and the name of the lecturer, any reader of Hilaire Belloc's typical books should be able to guess the content as well as the general line of development of the Fordham Lectures for 1937. It would, in fact, be difficult to read three pages of the lectures, as we now have them in book form, without feeling that we have read it all before. And yet *The Crisis of Civilization* is an eminently worthwhile book, and the Catholic Book Club did well in selecting it for distribution in September of this year.

Mr. Belloc has written an immense amount about our civilization before and since his literary productions passed the hundred mark. Here he reviews the long historical approach to the present diseased condition of society. He assembles for us a synthesis, dogmatic in tone and packed with erudition, of the historico-philosophical teachings scattered through his *Europe and the Faith*, *How the Reformation Happened*, *The Restoration of Property* and a dozen other volumes.

Civilization, he finds, is in a state of unstable equilibrium which may end in a general smashup. The Reformation, Capitalism and Communism have brought us to this state. The remedy, if it is not already too late, lies in a return to the Catholic Culture out of which all that is best in Europe grew. More specifically, he demands: "First, the better distribution of property; secondly, the public control of monopolies; thirdly, the re-establishment of those principles and that organization which

underlay the conception of a guild." Catholic-minded writers are obviously faced with a nearly impossible task. On the other hand, Communism, blood-brother and heir of a decrepit Capitalism, meets few obstacles in a de-Christianized world. Anticlerical strength is largely the outcome of ignorance and dislike of the Church. Wherefore, Catholics must "Print" (after the example of the indefatigable Mr. Belloc), and they must have a "Program" (which Mr. Belloc is quite eager to provide). The book reveals its author in his most characteristic manner.

R. CORRIGAN.

Norwegian Emigrant Songs and Ballads, by T. C. Blegen and M. B. Ruud. University of Minn. Minneapolis. 1936. \$3.00.

Our Rude Forefathers, by L. M. Miner. The Torch Press. Cedar Rapids. 1937. \$3.00.

In their preface, the authors of *Norwegian Emigrant Songs and Ballads* call attention to the fact that the Norwegian emigrant movement, affecting as it did three-quarters of a million people, might well be expected to have produced some sort of literature. The authors have selected the literature of that movement, and made it easily accessible both in the original tongue and in translation. The Emigrant's every mood, as he expressed it in his song, has been preserved. We hear his lament for home, his bravery in facing hardship, his prayer on the ocean, his song in the new world. Gunnar J. Malmin has included harmonies for many of the old songs and ballads. If folklore and oral tradition best express true history, here is the true history of the "Völkerwanderung" of the Norwegians.

Louie M. Miner's collection of political verse of the Critical Period is one of those books which frequently prove more useful than would at first appear. These verses, on every possible political subject, throw much light on the Revolutionary period. By careful selection and exacting research the author has collected and annotated great numbers of contemporary poems which will be of use to teachers as well of interest to the lay reader. The verse concerning the reaction to the Constitutional Convention will be found both interesting and enlightening. Some will perhaps object that the author's running commentary detracts from the purpose of the book a bit too much. Yet in such a work a rather lengthy explanatory section would seem necessary, certainly most useful.

J. P. DONNELLY.

EDITORIAL (Continued)

(Continued from page eight)

production profiteers, they will select cards, artistic and colorful; but utterly out of harmony with their own inner feelings. Instead of a star, a camel, angels, shepherds or the Holy Family, they will burden the mails with pictures and symbols as far removed from Bethlehem as the modern skyscraper, submarine or night club. This must be sufficient justification for an historical review when it pleads for a little historical sense in the selection of Christmas cards. Those who prefer to let others make the selection for them can place an order with the Salvatorian Fathers, Saint Nazianz, Wisconsin, whose artistic taste and apostolic zeal pointed the way to this editorial.

The Restless Flame

Man's urge to explore unknown lands beyond the frontier of civilization is the central theme of a great civic pageant to be staged in Milwaukee on November ninth, tenth and eleventh under the auspices of Marquette University. Jacques Marquette, the Missionary-explorer, is the hero. The occasion is the Tercentenary year of his birth in Laon, France. Seven hundred students from the schools, public and Catholic, of the city will perform under the direction of Father Daniel A. Lord. Father Lord's fifteen successful pageants in the past, whole-hearted support on the part of officials and citizens, and the capable management of Father Raphael N. Hamilton insure a brilliant spectacle for the 24,000 who are expected to witness THE RESTLESS FLAME.